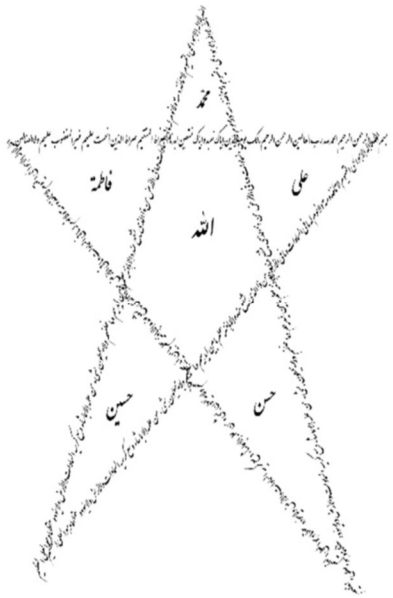
Commentary

on the

Primal Point's

The Seven Rites

(*al-khaṣāʿil al-sabaʿa*)



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In the Name of God the High, the Supreme!

Praise be unto God the High, the Supreme Who creates and recreates the realities of all things at each moment via the ***seven creative attribute imprints****! It is the First, the Last, the Manifest and the Hidden, and all things return to It as all things originate with It! And the Splendor of God be upon the Light of the Primal Point, the Guides of His Light, and the Fruit of His Light in every moment, before every moment and after every moment! Blessings and salutations be upon the light-giving illuminators in every state, before every state and after every state; and praise be unto God, the Light of the worlds!*

As for the matter at hand: thus saith the Camphorated Servant of the Truly Real oriented towards the abode of the Hereafter!

Within a private manuscript collection that came into our possession some time ago - and, written in an elegant *nastaʿlīq* - we recently found composed on the margins of one of its *folios* a copy of the Primal Point's short treatise of **The Seven Rites** (***al-khaṣāʿil al-sabʿa***), a work orginally composed by His blessed hands during the period of His *ḥājj* journey in 1260AH/1844 CE during the First Year of that Manifestation.[1] We immediately transcribed it and vocalized it, and then compared it to those versions online publicized by the enemy (لَعْنَةُ اللَّهِ عَلَيْهِمْ فِي كُلِّ حِينٍ). Suprisingly, we did not find any divergences therein. The manuscript compilation itself is old, but possesses no colophon or date, although it appears to be in the hand of one amongst those early believers who had held steadfast to the Path of Truth and was not amongst those seduced by the evil whisperings of that evil whisperer, that false idol of deception, the father of the calamity of the direful mischief (كُلُّ لَعَنَاتِ اللَّهِ وَمَلَائِكَتِهِ عَلَيْهِ فِي كُلِّ شَأْنٍ)! Although an important find, when we indicated our interest in commenting upon this piece, we were specifically requested by a believer not to publicize any scans of the **MS** itself, so we have observed faithfulness to this request.

Here then we will offer our transcription of the original Arabic, followed by the English translation beneath it in bold, after which comes our commentary. And to God is the destiny of all things in each moment, *for God is the Path of Resplendence!*[2]

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بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ تَعَالَى ذِكْرُهُ الْكَرِيمُ

In the Name of God the High, the Mighty, exalted be Its Noble Remembrance!

Commentary: The original Arabic of this benediction (or *bismillāh*) formula offered by the Primal Point consists of **seven** (7) words composed of **thirty-three** letters (33). Note that **7x33** is **231** which is the *abjad* numerical value of the Divine Name *qāṣim* (قاصم), 'subduer', 'shatterer', or even 'divider'. The Name *qāṣim* (قاصم) carries special significance in Shiʿism. It is often included among compound names that describe certain actions or characteristics of God such as the famous *qāṣim al-jabbārīn* (قاصم الجبارين), meaning '*the breaker of the tyrants*': a formula which is directly invoked within a verse of the *duʿā al-iftitāḥ* (the Supplication of the Opening) as a specific Attribute of God: *...and praise be unto God, the breaker of tyrants* (وَالْحَمْدُ لِلّٰهِ قَاصِمِ الْجَبَّارِينَ) (in *mafātīḥ al-jinān*: 248-53).[3] This title is also sometimes attributed to various Shiʿite holy figures, and especially to the first Imām ʿAlī (ع). The attribute highlights the power to overcome and break down the forces of tyranny and oppression thereby aligning with those pristine Shiʿi values of justice and equity. As the first of the **Seven Rites** is talismanic in nature, we believe that it is evident that amongst the intentions of the Primal Point in formulating His benediction formula in such fashion was precisely to invoke the power of the Breaker of all tyrants – whether seen or unseen - and so to therefore protect the true believers thereby, whether from perceived or unforseen harm. That such an ordinance is placed first in the list of seven unequivocally speaks to it. Yet its inner intention was sealed in lettrist cipher until we just unsealed it here.

As the title suggests, this short work is in itself a bow to the **seven creative attribute imprints** (*al-khiṣāl al-sabʿ*) of Imāmī *ḥadīth* (i.e. the seven modalities of the divine action and creative imperative), namely:

> *Nothing comes to be of anything in the earth or in the heavens except by these seven creative attributive imprints:* **Will**, **Volition**, **Determination**,

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Authorization, **Realization**, *the* **Appointed Time**, *and* ***Book/Decree***! (Kulaynī, *al-Kāfī*, **H 376-7, ch. 25, h.1-2**) (*my trans.*)[4]

لَا يَكُونُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا بِهَذِهِ **الْخِصَالِ السَّبْعِ** بِمَشِيئَةٍ وَ إِرَادَةٍ وَ قَدَرٍ وَقَضَاءٍ وَإِمضَاءٍ وَأَجَلٍ وَكِتَابٍ

Each of these **seven creative attributive imprints** then symbolizes with each of the seven letters in Arabic of '*Be, and it is*' (***kun fa-yakūn***) (كُنْ فَيَكُونُ). Thus, each of the ordinances offered here are meant to align chronologically with each of the **seven creative attributive imprints** from the **Will** to the **Book/Decree** (and by implication each of the letters of *kun fa-yakūn/Be, and it is*), which themselves then correspond to each of the **seven words** of the unique *bismillāh* formula offered opening the piece whose **seven words** then align with the **seven worlds** and the **seven letters** of the Primal Point's Name, **ʿAlī Muḥammad** (ع ل ي م ح م د): **Its Noble Remembrance**.

Now, the rest of our commentary will follow the method of beginning by showing you those signs of explication at the level of the **horizons** (*āfāq*) of appearance regarding the matter before proceeding to enumerate at the level of the **souls** (*anfus*) of the interiority over the matter such that the **Singular Truth** of the matter may become manifest to you!

1.

الْأَمْرُ الْأَوَّلُ مِنَ الشَّعَائِرِ السَّبْعَةِ هُوَ حَمْلُ الدَّائِرَةِ الْمَنِيعَةِ الْمُبَارَكَةِ

The first rite among the seven rites of observance is to carry the fortified, blessed circle!

Commentary: This denotes the **Paradise of the Names** (*jannat al-asmāʾ*), i.e. the circular talismanic amulet whose origin is claimed in Islamic occult literature to originate as

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among those *arcana* originally transmitted by the first Imām (ع).[5] This motif reoccurs throughout Bayānic literature, including in the **Persian Bayān** itself (**10th gate of the Sixth Unity**) where it is attributed to women as its possessors such that the female gender collectively is denoted in the **Persian Bayān** as being the **possessors of the circles** (*ulū al-dawāʾir*) (**10th gate of the Fifth Unity**), with the circle itself denoting the geometric form of the All-Comprehensive Divine Name *allāh* whereas the pentagram is *hūwa* (the Name denoting the *ipseity*). The instructions for its construction in the **Persian Bayān** (**10th gate of the Sixth Unity**) are as follows:

...و اگر نفسی خواهد خود را در حرز حق داخل نماید بر عقیق مدوری امر نماید که نقش شود بهیکل دائره معروفه که پنج واحد است و در اول آیة الکرسي و در ثانی أسماء دائره و در ثالث حروف بسمله و در رابع اسماء سته و در خامس آنچه مناسب حال و قصد او باشد که نوزده حرف متجاوز نباشد...

...And if any soul wishes to place themselves under the talismanic protection of the Truly Real, let it command upon a circular agate/carnelian (*ʿaqīq*) the engraving of the well-known circular talisman, which is five unities [i.e. **5x19 = 95**]. And in the first, the **Throne Verse** (**Qurʾān 2:255**); and in the second, the names of the circle [meaning, each of the 19 individual letters of the *bismillāh* are to be separated individually and then formed into Divine Names and Attributes]; and in the third, the letters of the *bismillāh* [i.e. ب س م ا ل ه ا ل ر ح م ن ا ل ر ح ي م]; and in the fourth, the **Six Names** [these are, ***fard***/single, ***ḥayy***/alive, ***qayyūm***/peerless, ***ḥakam***/judge, ***ʿadl***/just, and ***quddūs***/holy; **note**: there are **nineteen letters** in total here to these **Six Names** in the original Arabic (ف ر د ح ي ق ي و م ح ك م ع د ل ق د و س)]; and in the fifth, whatever be appropriate to their condition and intention, but not exceeding nineteen letters...(*my trans.*)[6]

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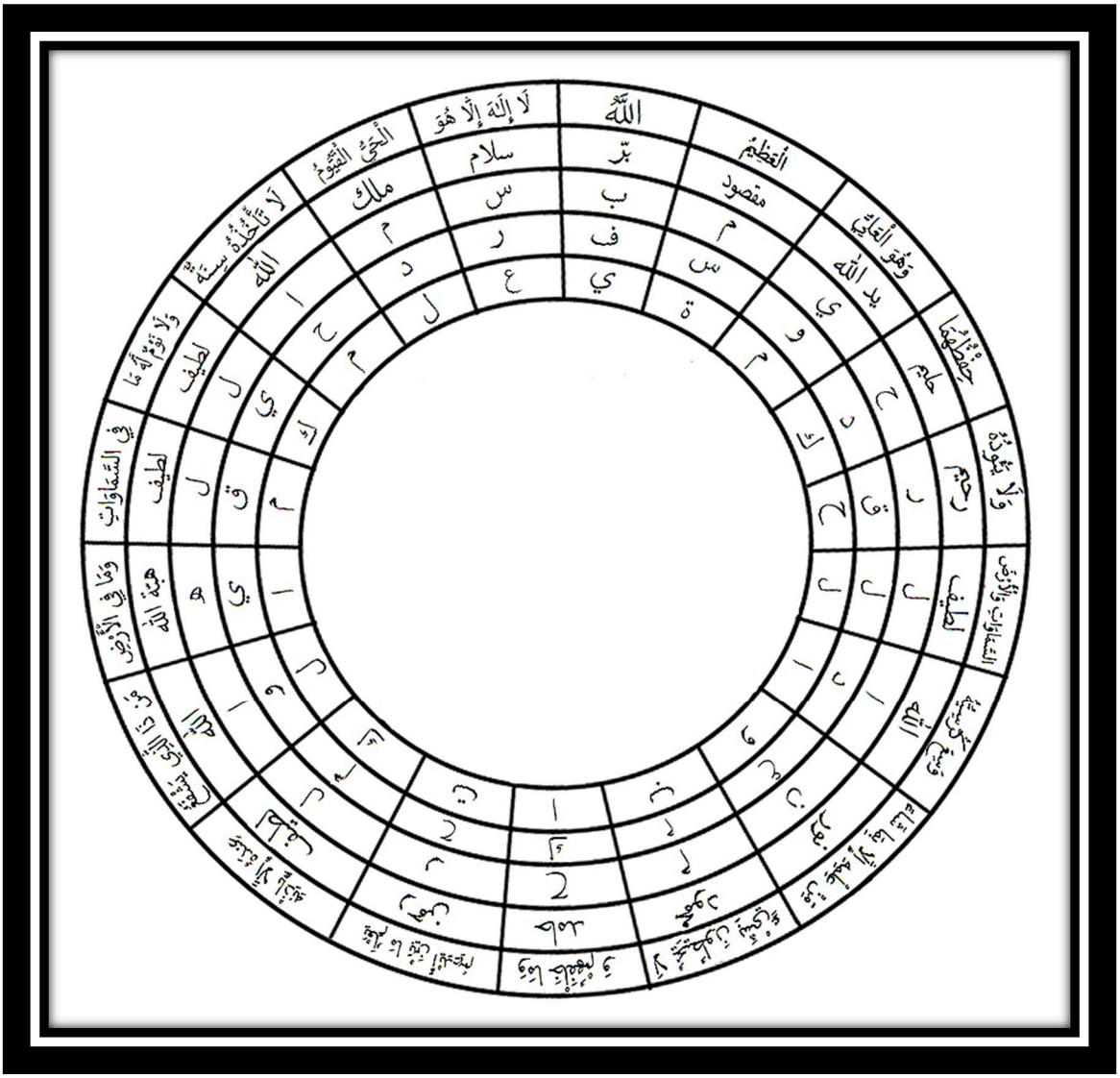
Given this, the circular amulet of the **Paradise of the Names** in its Bayānic version should be formulated as like in this diagram given below:



The assumption is that this circular amulet is to be carried by the person of its carrier at all times. As noted, later in the **Persian Bayān** - as far as this specific amulet is concerned - this directive was changed and made incumbent upon women only while men were to carry the Bayānic form of the **pentagram** (*haykal*) instead.

This rite corresponds with the level of the **Divine Will** (*mashīʾa*), and here the **Divine Will** (*mashīʾa*) is associated with the geometric form of the circle that symbolizes with the All-Comprehensive Name *allāh*. As the All-Comprehensive Name, *allāh* contains the totality of all the Divine Names and Attributes within Itself, whether they be those names in the quality of Majesty (*jalāl*) or Beauty (*jamāl*),[7] hence another reason why we said in the **1st gate of the Thirteenth Unity** of the **Bayān** that the **Divine**

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Will (*mashīʾa*) is what creation can ever know of God because gnosis and comprehension of all levels above It are eternally barred as they are those stations of the Ipseity (*hūwīya*) Itself which are utterly impregnable (*al-amnaʾ*) and absolutely sanctified (*al-aqdas*), this being the **Hidden Treasure** Itself Who is independent of all things, including the will to create the world and to be known, given *that the standing gate to the noesis of Its Essence is locked!*[8] From this perspective, a few amongst the sages of the past have claimed this All-Comprehensive Name of *allāh* as the **Greatest Name**. Yet it is due to the internal dualitude in the Nature of the **Divine Will** (*mashīʾa*) as the **Hidden Treasure** unfolds from Its Absolute Hiddenness wherein such dualitude can even be said to occur, as this level of the *mashīʾa* is that level of the **Hidden Treasure** desiring to be known in the infinite *loci* It Self-Discloses and pours *already-always* out of Itself as the realities of all the Names and Attributes, since this level is that Reality of infinite Knowledge (*ʿilm*) and infinite Power (*qudra*) as a **Single Thing**. Nevertheless this is the station of the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) which is all things, but not any one of them. This is the case since the **Divine Will** (*mashīʾa*) *qua* the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) is the archetypal perfection of all things as a **Single Thing** without any of their imperfections, deficiencies and limitations which are those final effects of their material actualizations, making them both separate from this **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) while simultaneously dependent (*iftiqār*) upon It in every state, since the vestigial-sign (*āyāh*) of the **Divine Will** (*mashīʾa*) exists within every single thing, this being the *already-always* imprint of any given thing's very existence as the **Divine Will** (*mashīʾa*) *is* **Existence** (*wujūd*) Itself Who *already-always* looks upon Its Lord: the **Hidden Treasure**. Nevertheless the reality of negation and 'no' (*lā*) does not occur at this level of the *mashīʾa* in relation to anything as all things occur in It in a perpetually fixed (*thābit*) state with It eternally Affirmed (*ithbāt*); and when you grasp this, you will have also grasped the seed of that animating reality behind *al-badāʾ* (the alteration of the divine plan).

Given this, it is only appropriate that at the level of the ordainment of an opening rite the circular amulet of the **Paradise of the Names** be stipulated, since as the opening rite it situates the bearing subject by symbolization and analogization within the originating principle of That Divine Reality which contains all possibilities and actualities *already-always* within Itself under the shade of the All-Comprehensive Name of *allāh*, which is the **Divine Will** (*mashīʾa*), since this Name is the animating Reality behind all-things (*kullu-shayʾ*): necessary (*wājib*), possible (*mumkin*) and

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impossible (*mumtani*ʾ) at the level of ontology; obligatory (*fard*), recommended (*mustaḥabb*), permitted (*mubāḥ*), disapproved (*makrūh*) and forbidden (*ḥarām*) at the level of legal prescription. And take the empty center (*khāl al-wasaṭ*) of the circle as the **Necessary Being** (*wājib al-wujūd*), or the **Primal Point** (*nuqṭa al-ūlā*) from which the realities of all the letters emerge; and take the **19x5** divisions of the amulet as the possible and contingent (*mumkin*) emerging from that empty center, noting the five vertical divisions and their correspondences to the obligatory (*fard*), recommended (*mustaḥabb*), permitted (*mubāḥ*), disapproved (*makrūh*) and forbidden (*ḥarām*) at the level of legal prescription; and take the utmost boundary of the circle at the very top as the impossible (*mumtani*ʾ), all of which emerge from the empty center, the **Primal Point**. And, of course, nineteen (**19**) is the unity (*wāḥid*) whose number is equivalent to being/existence (*wujūd*), and five (5) is ***hāʾ*** (ه) whose number is equivalent to 'gate' (*bāb*), such that when these two numbers are multiplied the number of '*God guides*' (*yahdīʾLlāh* يهدي الله), '*God is the Most Revivificatively Alive*' (*allāhu aḥiyya* الله أحيّي) and '*Word*' (*kalima* كلمة) are derived (i.e. **95**). So, from this perspective, consider that all of the prescriptions and ordinances of the Bayān where already contained in latency within this very rite because all of those prescriptions and ordinances, whether then or now, possess at their animating root a fundamentally theurgic motivation, such that law and its practice both flow from it, so understand!

2.

وَالثَّانِي مِنْهَا تَرْكُ الْغَلْيَانِ فَإِنَّهُ عَمَلُ الْخَانِ وَنَفْخُ الشَّيْطَانِ

The second among them is abstaining from the water-pipe (ghalyān), for it is the doing of the innkeeper and the blowing of Satan!

Commentary: This directive is self-explanatory. However, some context is needed. First, the *ghalyān* is a *persianism* and is otherwise known in the Arab and Turkish worlds as the either the *shīsha*, *nārjīlah*, *çelīm*, or the *hookāh*. It is generally believed that the water-pipe was originally invented in India during the sixteenth century of the common era by an immigrant Iranian physician at the court of the Moghul

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Emperor Akbar (d. 1605 CE) from which it quickly spread throughout much of the Muslim world. Roman Catholic Jesuit missionaries first introduced tobacco into India and this introduction in turn inspired the invention of the water-pipe for its consumption. However, evidence also exists for an earlier invention of a primitive form of the *ghalyān* during the reign of the Safavid monarch Shah Ṭahmāsp I (d. 1576 CE), known by the Iranian *turkishism* of *čopoq*. This means that tobacco came into general usage in Iran contemporaneously with its usage in India under the Moghuls,[9] and before entering Europe during the 1550s. Its source of introduction into Iran appears to be unknown, but it is possible that it is the same source as in India: Catholic European Jesuit missionaries who would have imported it into southwest as well as southeast Asia (and later Europe) from the newly Spanish and Portuguese conquered southern American colonies. As such, however one cuts it, tobacco represents a European colonial appropriation from the indigenous peoples of the Americas and then a colonial European introduction into the larger Asian continent before formally entering mass European consumption.

Now, the major health risks associated with general tobacco consumption are widely known. Water-pipe usage however also includes in addition the active exposure to all kinds of toxic chemicals used in the treatment of the tobacco, never mind the high concentration of carcinogens and heavy metals that are not filtered out by the water in most water-pipe devices; this, in addition to the transmission of infectious diseases when water-pipes are shared in social settings among a group of people or when not properly cleaned, which would have been the case in Qājār Iran as it is even today. Furthermore, during the Qājār era active water-pipe use was usually associated with *status quo* elements of that feudal society which Bābism stood against: **i.** the royalty and aristocracy, **ii.** the traditional Shiʿi clerical class, **iii.** those conservative *mafia* (and non-mercantile) elements of the traditional *bāzār* and **iv.** their affiliates (such as the *Ḥaydarī* and *Niʿmatī* moieties)[10] who often acted as the bulwarks and enforcers for the first three classes (in other words, the thuggish dregs of society, or in Marxian terms the reactionary *lumpenproletariat*).

Inkeepers in Qājār Iran were usually representative from the third class and often acted as the main public vendors for tobacco and water-pipe use. Thus, tobacco and water-pipe usage were both symbolic as well as symptomatic of all that was wrong with Qājār society with its violent feudal corruption on all levels. Given this, in addition to the spiritual element (and the health component which is tied to the

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spiritual), this is also what the Primal Point was responding to, and so the prohibition thereof represented a revolutionary statement against the prevailing conditions of that society as symbolized by tobacco and the water-pipe. Therefore, for the Bābīs to refrain from it was a clear statement of identity against that of the general Qājār society, and so such abstention was one step from that specific level towards an attempt to transform the existing conditions of that society. It should be noted here that the founder of Bāhāism has been accused by his early Bayānī detractors as having been a lifelong water-pipe (as well as an opium) addict, which besides the spiritual element - if true - places him squarely in the camp of those very reactionary forces of feudal Qājār society that the **Primal Point** and the Bābīs were attempting to overthrow.

While this specific injunction in **The Seven Rites** is from 1844 CE, in the **7th gate** of the **Ninth Unity** of the **Persian Bayān**, the Primal Point reiterated it this way,

> ...و نهی شده از تنباکو و اشباه آن...نهی از این...از برای حفظ نفس مؤمنه است...
>
> And it is forbidden to use tobacco and similar things... Prohibition...[of tobacco]...has been made for the protection of the soul of the believer...(*my trans.*)[11]

Although we have abrogated this earlier injunction against tobacco and water-pipe usage in our **Completion of the Bayān**,[12] since at this point in history these are matters that are better left for mature and competent individuals to decide for themselves as informed choices, rather than ones occurring at the level of religious ordinances; nevertheless the inherent reasoning for the prohibition against tobacco and water-pipe usage earlier revealed in the Bayān by the **Primal Point** - albeit occulted and opaque as to its guiding motivation, but as of now fully demonstrated here - still holds today as it did back then.

This rite corresponds with the level of the **Divine Volition** (*irāda*). Now, we should point out a feature of this creative attributive imprint that will then clarify the

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metaphysical correspondence of this specific rite with the **Divine Volition** (*irāda*) and so make it clearer. If the **Divine Will** (*mashīʾa*) be the level of the Hiero-Intelligence/Nexal Consciousness or Intellect (*ʿaql*) *in-itself* then the level of the **Divine Volition** (*irāda*) is that level wherein the Reality of the **Divine Will** (*mashīʾa*) faces the emergence of an opposite in the form of the *acosmic* ignorance (*jahl*). Thus, whereas the first rite ordained a purely talismanic rite that corresponds to *mashīʾa*, the second ordains a rite involving abstention from a material and social convention that occurs in its nature as being the opposite of the Reality of the Hiero-Intelligence/Nexal Consciousness (*ʿaql*). And this speaks to the Reality of the **Divine Volition** (*irāda*) wherein the **Will** faces the archetypal principle of an opposite, an opponent, an antagonist, or a contrary.

The principle of all such dualities, such as Light and darkness, day and night, peace and war, etc., emerge at the level of the *irāda*. However, rather than such oppositions, opponents, antagonists or contraries possessing an independant reality or existence of their own, their emergence is due to that contraction in the generation of polarities that occurs as the **Most Holy Effusion** (*al-fayḍ al-aqdas*) of the **Universal Will** becomes the **Holy Emanation (***al-fayḍ al-muqaddas*) at the level of the **Divine Volition** instantiating particularities from those universalities generated by the *mashīʾa*. Thus, the Primal Point mentions 'Satan' at the end of the rite, which is another way of saying the *acosmic* ignorance (*jahl*) in opposition to the Hiero-Intelligence/Nexal Consciousness (*ʿaql*) that we said is that reality occurring for the **Divine Will** (*mashīʾa*) at Its level of the **Divine Volition** (*irāda*), that is, when acting upon the **Universal Nature** (*ṭabīʿa kullīya*). Otherwise the **Divine Will** (*mashīʾa*) possesses no opposition or contrary, as It is the Originator of all things in their universal substrates. Therefore, in the spatiotemporal reality of the world of generation and corruption, abstention becomes the means whereby the 'blowing of Satan' is both identified in its instance and so halted in its actualization for that true wayfarer following the Way of Light. And this is why it must be avoided even if its full reasons were not fully comprehended by those so commanded to perform it at the time of this Command's original issue by the Manifestation of the Divine Will in Human Form. At this level of the *irāda*, this does not mean that such oppositions, opponents, antagonists or contraries are fully actualized and present. Rather, it means that their principles and archetypes are. At the level of ordinance, here **Volition** therefore appears as

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prohibition (*nahy*) as Light confronts its shadow *in principle* rather than in actualization.

3.

وَالثَّالِثُ مِنْهَا شُرْبُ وَرَقِ الصِّينِ الْمَحْبُوبِ عِنْدَ أَهْلِ الْيَقِينِ

And third among them: drinking the beloved [tea] ***leaf of China among the folk of Certainty.***

Commentary: Here the Primal Point recommends the adoption of a culinary preference – a preference with both very specific occult and wayfaring as well as natural health implications - between the common Persian black tea prevalent in Iran and the Chinese tea which is known to come in white, green, yellow, oolong and black versions that are generally more fragrant than the Persian, and especially more invigorating in their immediate effects (as well as longterm health benefits) when regularly consumed due to their powerful traditional herbal properties. Countless references to Chinese tea occur throughout the early writings of the Primal Point. For example, a significant one for our purposes augmenting the current rite - and one specifically identifying Chinese White tea - occurs towards the middle of the **Epistle Between the Two Shrines** (*ṣaḥīfa bayn al-ḥaramayn*):

وَأَمَّا شُرْبُكَ ، فَدَقِّ بَصَرَكَ، فَخُذْ بِحَوْلِ اللهِ وَقُوَّتِهِ أَيْدِي نَفْسِكَ كُلَّ أَوَّلِ كُلِّ يَوْمٍ جُزْءًا مِنَ الْكُنْدُرِ وَالْقَرْنَفُلِ مُسَاوِيًا بِالسُّكَّرِ الْخَالِصِ وَاشْرَبْ كَأْسًا مِنَ الْمَاءِ الَّذِي طُبِخَ فِيهِ وَرَقَةُ الْمُبَيِّضَةِ الآتِيَةِ مِنَ الصِّينِ، فَإِنَّ شُرْبَهَا تُرَقُّ الطَّبِيعَةَ وَتَجْذُبُ الرُّطُوبَةَ وَتَسُدُّ سُبُلَ الإِشَارَةِ وَتُحْيِي شَارِبَهَا بِلِقَاءِ أَهْلِ الْحَقِيقَةِ، وَفِيهَا مَنَافِعُ لا يُحْصَى لِمَنْ شَهِدَ بِالْعِيَانِ سَبِيلَ الْبَيَانِ، وَإِنْ تُرِيدُ أَكْثَرَ مِنْ كَأْسٍ فَاشْرَبْ وَتَرًا، فَإِنَّ اللهَ قَدْ أَحَبَّ الْوَتْرَ فِي كُلِّ شَأْنٍ، وَإِنْ تُحِبُّ فَاشْرَبْ مَعَهُ اللَّبَنَ إِذَا لَمْ يَكُنْ بِكَ بَرْدًا، ذَلِكَ حُكْمُ اللهِ فِي

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شُرْبِكَ بَعْدَ سَاعَةٍ مِنْ مَطْلَعِ الشَّمْسِ، وَلا تَشْرَبْ أَزْيَدَ مِمَّا أَمَرْتُكَ وَلا شَيْئًا بَعْدَهُ إِلاَّ الْحَلَوِيَّاتِ اللَّطِيفَةَ، فَإِنَّهَا حَلٌّ لَكَ فِي كُلِّ شَأْنٍ وَاشْتَغِلْ بِشَأْنِ الَّذِي قَدْ كَتَبَ اللهُ.

As for your beverage: sharpen your sight then take, by the Power and Strength of God, your soul into [your own] hands at the beginning of each day, [and] take an equal amount of frankincense and cloves mixed with pure sugar,[13] and drink a cup of water wherein the white [tea] leaf from China has been boiled! For its consumption refines the nature, attracts moisture, blocks the paths of [false] suggestion, and revitalizes the one who drinks it when encountering the people of Truth! And in it are innumerable benefits for those who have witnessed first hand the **path of Enumeration** (*sabīl al-Bayān*)![14] And if you wish more than a single cup, drink an odd number, for indeed God has favored odd numbers in every matter![15] If you like, drink milk with it, provided it does not cool you down![16] That is God's decree regarding your beverage an hour after sunrise! So do not drink more than what I have commanded you, nor anything after it except for light sweets, for they are permissible to you in every state! Engage in the matter that God has decreed, and busy yourself with what God has ordained!

Now, traditional Chinese White tea, well known for its delicate flavor and minimal processing, is made from the young leaves and buds of the *Camellia sinensis* plant, the same plant that yields green, black, and oolong teas. White tea has been particularly valued for its health benefits in traditional Chinese medicine. By contemporary standards, this would probably be due to its very high antioxidant concentration with low levels of caffeine as compared to other teas. It is rich in **polyphenols**, which are antioxidants that help in combating free radicals in the body that are responsible for various types of degenerative diseases, aging, and cancer. These antioxidants found in White tea also possess anti-inflammatory properties, which can help reduce the risk of chronic illnesses such as heart disease, arthritis, and certain cancers. Regular consumption of White Chinese tea has been linked by some to a reduced risk of heart disease thanks to its ability to improve cholesterol levels,

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lowering the levels of **LDL cholesterol** (bad cholesterol) by raising **HDL cholesterol** (good cholesterol). Its antioxidant properties also contribute to healthier, more youthful skin by protecting against damage from ultraviolet light and improving overall skin quality. White Chinese tea also exhibits antibacterial and antiviral qualities that can boost the immune system and fend off various pathogens. It also contains a relatively low amount of caffeine, which stimulates the central nervous system, heart, and muscles. This makes it a milder option for those who are oversensitive to caffeine but who would still like to enjoy a boost. The **amino acid** in White tea is known for its ability to promote relaxation and reduce stress without causing drowsiness. It also enhances mood, concentration and alertness due to the presence of **catechins** in it (a type of **phenolic compound** that belongs to the group of **flavonoids** responsible for many of this tea's health benefits, including its form of antioxidant, anti-inflammatory, never mind tumor-inhibiting properties). The combination of these specific components in Chinese White tea makes it an especially powerful natural beverage with a wide range of benefits for general good health.[17]

When frankincense and cloves are mixed together with Chinese White tea, the blend not only offers a unique and pleasant aroma but also enhances the medicinal properties of the tea itself. Both frankincense and cloves are highly regarded in traditional Eastern medicine for their extensive health benefits. For instance, the consumption of frankincense is renowned for its anti-inflammatory effects, particularly useful in reducing inflammation associated with arthritis and other inflammatory diseases. When combined with the anti-inflammatory properties of White tea, it can provide synergistic benefits. It is also known for its ability to enhance the immune system such that it might help in strengthening the body's defense against infections. Frankincense has been traditionally used in aromatherapy to reduce anxiety, stress, and to induce a calming effect. Drinking it in tea can also provide these same psychological benefits. It also possesses **antimicrobial** properties that can help in fighting certain pathogens, which adds to the antibacterial and antiviral qualities of White tea in general.[18]

As for cloves: they are one of the richest sources of antioxidants known. They help in protecting the body against free radical damage, much like White tea already does, thus enhancing the overall antioxidant capacity of the blend. Cloves have also been used in dental care for their antiseptic properties, which can help in preventing oral diseases and managing toothaches, gum pain and similar. They are also known as

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a digestive aid, helping to alleviate stomach upsets, gas, and bloating. They likewise stimulate secretion of digestive enzymes, which can complement the soothing properties of White tea on the digestive system. The **eugenol** in cloves has been studied for its cancer-fighting properties, including slowing the growth of cancer cells and promoting cancer cell death.[19]

That stated, when frankincense and cloves are mixed with White Chinese tea, the combination can lead to a potent anti-inflammatory and antioxidant blend. This mix can potentially enhance immune function more robustly than White tea on its own; provide deeper calming effects, which may help in stress management and improve mental clarity; amplify antimicrobial properties, potentially offering broader protection against pathogens; and support digestive health through a synergistic effect of the digestive aids from the cloves with the gentle impact of the White tea. Such a blend would obviously be appealing to those looking for a holistic approach to wellness, leveraging the benefits of each component in a single soothing, aromatic beverage. But what is especially noteworthy here is that this basic herbal alchemy delineated by the **Primal Point** is one particularly conducive to the daily embarking upon wayfaring to God whilst faced with the day to day practicalities that any true wayfarer will surely face as they go about their daily business. One reason for this is the presence of **incensole acetate**[20] in frankincense that with the combination of cloves and heat from the White Chinese tea appears to make this concoction moderately psychoactive, with the possibility that it is in fact **N,N-Dimethyltryptamine** (DMT) that has become orally active via the frankincense.[21] This has been our own experience with this concoction over the years. Nevertheless this simple rite, with its augmentation and the further instructions given regarding it in the **Epistle Between the Two Shrines**, situates and orients the wayfaring subject from the combined levels of the horizons (*āfāq*) of appearance and the souls (*anfus*) of the interiorities simultaneously, leading them from the base, fleshy level of the physical body itself and its requirements of bodily nourishment unto the noetic Reality. And know, my friend, that whilst the enemy merely pays lip service to the principle of the harmony of science and religion - yet without the ability to prove or otherwise demonstrate it from within the context of his own inferior doctrine - here we have very briefly demonstrated it to you together with what its intersections are.

This rite corresponds to the level of the **Divine Determination** (*qadar*). Now, observe how at the previous level of the **Volition** the rite associated therein related

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to abstention whereas here it is related to consumption. The previous one prohibited while this one prescribes. And although the Reality of the *tahlīl* relates to all levels of unfoldment, here you see in the form of prohibition (*ḥarām*) and prescription (*ḥalāl*) how its Reality stamps itself upon the two levels of **Volition** and **Determination** both such that the **Volition** stamped itself in opposition to a contrary - revealing a principle of distance between itself as an identity and that which is other than it, so a negation - whereas the **Determination** (*qadar*) coagulates itself around a specific form of practice at the level of consumption - revealing a principle of proximity in what it takes and absorbs into itself, so an Affirmation - that is intended to orient a singular subject at the level of what they put into their body as the first act of a day in that proper focus around their wayfaring to God.

Nevertheless, like the **Divine Will** which affirms universals as it pours out and emanates the existential contents of all things out of Itself without discrimination, the animating principle of the **Divine Determination** (*qadar*) is the affirmation of particulars in their identity but with that discrimination regarding a specific or *specified* self-entification (*taʿayyun*). Here in this rite this is revealed to you in the form of '**what to do**' (*amr* = إِلَّا الله) (**Light**) whereas in the previous it was regarding '**what not to do**' (*nahy* = لَا إِلٰه) (**fire**). This in itself should now tell you what informs the process of each of the first three of the **seven creative attributive imprints**: the **Will** brings forth into existence without discrimination whilst **Volition** discriminates the identity of the *locus* it acts upon from that of another whereas **Determination** (*qadar*) now forms the characteristics of that singular identity as a self-contained distinction, whether as a thing or a circumstance, so understand!

4.

وَالرَّابِعُ ذِكْرُ الرُّكْنِ الْمُسْتَسِرِّ فِي الْآذَانِ بَعْدَ شَهَادَةِ الْوِلَايَةِ لِخُلَفَاءِ الرَّحْمَنِ

And the fourth is mention of the Hidden Pillar of Secretion in the call to prayer after bearing witness to the Providential Guidance of the Successors of the Merciful!

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Commentary: This denotes mentioning in the call to prayer (*adhān*) the Name of the **Primal Point** Himself after bearing witness to the Unicity of God (*tawḥīd*), the messengerhood (*risāla*) of Muḥammad (ص), the Providential Guidance (*wilāya*) of all twelve of the Imāms (ع) as well as of Fāṭima's (ع).[22] After the standard litany of words of the Shiʿite call to prayer are uttered and after testification to the Providential Guidance of ʿAlī (ع) – or, as sometimes also occurs, naming all twelve of the Imāms (ع) one by one – the caller was to proclaim, *I testify that ʿAlī before Muḥammad is the servant of the Remnant of God* (أَشْهَدُ أَنَّ عَلِيًّا قَبْلَ مُحَمَّدٍ بَابَ بَقِيَّةِ اللَّهِ).[23] As a consequence of the controversy it immediately generated in Shīrāz when first put into effect, this specific formula was soon abandoned by the Bābīs[24] on the instructions of the **Primal Point** Himself, but we have enshrined an augmented and modified formulation of it for all posterity as a permanent feature of the **Fāṭimīya *ṣalāt*:**[25] a specific feature of practice amongst those who follow this Path firmly in place for eleven years now as of this writing except that the **Fāṭimīya *ṣalāt*** follows the individualization of the call to prayer earlier revealed in the **Bayān** and not its congregational performance publicly as in the practice of orthodox Islam.

This rite corresponds to the level of the **Divine Authorization** (*qaḍāʾ*). Here we behold the outer form of what the **Divine Determination** (*qadar*) earlier determined above. Whereas *qadar* established a personal practice at the level of the identity of individual wayfaring, here with the **Divine Authorization** (*qaḍāʾ*) this identity now publicly proclaims its Source in the horizons of appearance through the utterance of the wayfarer themselves regarding the *locus* of the Theophany of that Person Who is both the Guide as well as the Goal of the wayfaring, since the Path is from the Primal Will as the Manifestation of the All-Comprehensive Name *allāh* to the Primal Will in that annhilation and subsistence in the particular Name and Attribute to which the blaze-flux (*fuʾād*) of the wayfarer acts as the Celestial Body to that particular Name or Attribute, which is their Lord or Perfect Nature - the specific Face of Divinity uniquely turned to them. The **Divine Authorization** (*qaḍāʾ*) therefore acts as the unique, formal characteristic imprint upon that unique reality of the wayfarer that earlier self-entified at the level of the **Determination** (*qadar*), which here appears as that verbal testimony and proclamation by the wayfarer of the status of the human *locus* of the Primal Will through whose Reality their Name or Perfect Nature is realized as the 'inner Proof' (*ḥujjat al-bāṭina*) to the human *locus* of the Primal Will's 'outer Proof' (*ḥujjat al-ẓāhira*).[26]

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5.

وَالْخَامِسُ مِنْهَا السُّجُودُ عَلَى التُّرْبَةِ الْحُسَيْنِيَّةِ - عَلَى صَاحِبِهَا آلافُ الثَّنَاءِ وَالتَّحِيَّةِ - بِالْأَنْفِ وَالْجَبِينِ

And the fifth among them is prostrating upon the Ḥusaynī clay - upon whose possessor be thousands of laudations and greetings - with the nose and the forehead!

Commentary: This refers to the round (or sometimes square) piece of clay from Karbalāh, Irāq known as the *turbah* (Arabic) - or *mohr* in Persian – which Twelver Shiʿite Muslims rest their foreheads upon during the prostrations (*sujūd*) of the ritual prayer of the *ṣalāt*. Here the Primal Point is prescribing that the forehead as well as the nose rest upon a *turbah* during prostrations rather than the customary forehead alone, which denotes either that more than a single *turbah* be used for the *ṣalāt* or that a larger than usual piece be had that allows the forehead and the nose to rest simultaneously upon it during the *sujūd*. This prescription was later altered in the **8th gate of the Tenth Unity of the Bayān** to soil contained within a piece of crystal from the final resting places of the **First Name of God** – meaning, Mullā Ḥusayn (d. 1848 CE) – and the **Last Name of God** - meaning, Quddūs (d. 1849 CE).[27] We, for our part, have altered that as well to soil (or even a stone) from the **Valley of NUR**, since the sanctified realities of Karbalāh, **the First** and **Last names of God** have archetypally *returned* in this Day in the terrestrially located *terra lucida* of the **Valley of NUR** as the *qibla* of the **Light of the Bayān**.

This rite corresponds to the level of the **Divine Realization** (*imḍāʾ*). Now, know that prayer is realization (*imḍāʾ*) as the signature (*imḍāʾ*) of the Path such that he or she who does not pray - in whatever form such prayer may come in - does not possess a true Path, let alone realization, since within prayer the secret of lordship (*rubūbīya*) reveals Itself in the locus of the reality of servanthood (*ʿubūdīya*), as prayer is the Self-Disclosure of the Actor (*fāʿil*) upon the patient (*mafʿūl*) wherein the prayer itself becomes the act (*fiʿl*) unting the Actor with Its patient who acts as Its mirror to Its Self-Disclosure in that *locus*. And this Self-Disclosure is of the specific Name and Attribute – the Perfect Nature – which is the unique Lord of the patient. In this context, to prostrate upon the **Ḥusaynī clay** or like it, is to participate in that Reality

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which the **Ḥusaynī clay** or like it represents. Thus, when the wayfarer prostrates upon the **Ḥusaynī clay** or like it and truly loses themselves in the annihilation of the moment (*fanāʾ al-waqt*), they become in truth Ḥusayn (ع) Himself surrounded by the Karbalāh of the world (*dunyā*), for such is a manifestation of lordship (*rubūbīya*) in the *locus* of the reality of servanthood (*ʿubūdīya*), since this is the station wherein the wayfarer tastes the spirit of *Ḥusayn is from Me and I am from Ḥusayn*[28] as this is the station of Love where distinctions between self and Other begin to disappear. As such in the context of this rite, here it is with this practice wherein the **Ḥusaynī** Reality signs and imprints itself as the realization of the wayfarer in the attributive imprint of the **Divine Realization** (*imḍāʾ*).

6.

وَالسَّادِسُ قِرَاءَةُ الزِّيَارَةِ الْجَامِعَةِ الَّتِي أَنْشَأَهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِلَفْظِهِ الْمُبَارَكِ فِي كُلِّ جُمُعَةٍ وَعِيدٍ وَكُلِّ يَوْمٍ مُتَبَرَّكٍ وَلَيْلٍ سَعِيدٍ

The sixth is recitation of the Comprehensive Visitation [Prayer][29] ***that was composed by Him - may God bless Him and grant Him peace - with His blessed utterance, every Friday and religious festivity, and every blessed day and joyful night!***

Commentary: This prayer was the composition of the tenth Imām al-Hādī (ع) and was the subject of Shaykh Aḥmad al-Aḥsāʾī's *magnum opus* as a super-commentary, the *sharḥ al-zīyāra* (the Commentary on the Visitation).[30] This prayer is considered by Twelver Shiʿites as the most comprehensive form of salutation towards all of the Infallibles (ع) and its popularity through the ages cannot be under- or overestimated. Numerous commentaries on it have been composed, the most esoterically deep amongst them being al-Aḥsāʾī's. A commentary of the scope of al-Aḥsāʾī's was not composed by the **Primal Point**, but references to it are replete throughout His writings. Here it is being made a requirement for personal recitation by the wayfarer as the content of reflection for every religious festivity, whether this be during the

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months of Muḥarram, Shaʿbān, Ramaḍān, or otherwise – whether such festivities occur during the day or night.

This rite corresponds to the level of the **Appointed Time** (*ajal*), and here you see how the Primal Point has calibrated such recitation with the sacred time of religious festivities such that via such recitation the atemporal theophanic self-disclosures (*tajallīyāt*) now find their appropriate temporal moment in the attention and reflection of the wayfarer in the act of such recitation.

7.

وَالسَّابِعُ مِنْهَا الِاتِّخَاذُ بِخَاتَمِ الْعَقِيقِ الْأَبْيَضِ الْمَنْقُوشِ عَلَيْهِ ﴿لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ وَعَلِي وليُّ اللَّهِ ٢٧٣﴾.

The seventh of them is wearing a white agate/carnelian ring engraved upon it, 'there is no god but God, Muḥammad is the Messenger of God, and ʿAlī is the Providential Guide of God, 273'!

Commentary: Know, that two-hundred and seventy-three (**273**) is the numerical value of **ʿAlī-Muḥammad is the Gate of God** (عَلِيٌّ مُحَمَّدٌ بَابُ اللَّهِ), which contains fourteen letters to each member of the **Fourteen Infallibles** (ع) and is composed of four (**4**) words corresponding to each phrase of the **Theophanic Praise of Fāṭima** (*tasbīḥ al-fāṭima*).[31] The '**Gate of God**' (بَابُ اللَّهِ) is also the same formulation to which the wayfarer is called to attest and bear witness unto in the **1st gate of the First Unity of the Persian Bayān**.[32] Thus the Primal Point had already unequivocally proclaimed in the first year of that Manifestation His True Station as the archetypal return of the Twelfth Imām.

That aside, while the benefits of the agate/carnelian stone are too numerous to list and mention here, we will mention that the color white in the **Bayān** is specifically associated with the *fuʾād* (the blaze-flux) which, as we said, is equivalent to Being/Existence (*wujūd*) and, moreover, corresponds with the *bism* (In the Name of) of the *bismillāh* and the Divine world (*lāhūt*). However, this prescription was later changed in the **10th gate of the Sixth Unity of the Persian Bayān** from the white

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agate/carnelian to a red one (corresponding to ***earth***), and replaced with the verse, *say: God is Truth and indeed all other than God are creation, and all are to It servants* (قُلِ اللهُ حَقٌّ وَإِنَّ مَا دُونَ اللهِ خَلْقٌ وَكُلٌّ لَهُ عَابِدُونَ)!

This final rite corresponds to the level of the **Book/Decree** (*kitāb*); and see how these seven rites commenced with a talismanic prescription and ended with one, thus demonstrating to you the theurgic motivation behind the practices of this Path from beginning to end, start to finish. Here at this level of the **Book/Decree** (*kitāb*) all that which your Path represents is represented by the form of the ring and the inscription upon it that identifies you to all within the heavens and the earth and what is between them as to the spiritual family and celestial alliance that you belong to and which is your identity within the horizons and the souls. This level inscribes the Truth of that Reality that you are in all of its dimensions and with all of its implications, so understand!

تَمَّتْ وَالسَّلَامُ عَلَى مَنْ عَمِلَ بِهَذِهِ الأُمُورِ وَيَمْشِي بِالنُّورِ فِي اللَّيْلِ الأَلِيلِ الدِّيجُورِ

Completed, and peace be upon those who act by these commands and walk with the Light within the dark, long night!

Commentary: The Light is the Path of God and its dawning Orient with the realization of the noetic Reality in the horizon and the soul of the wayfarer. The dark, long night is the material world in its inherent nature of generation and corruption, becoming and passing away. The Light also means the *locus* of the Divine Manifestation, the Complete Human, and Their appearance with the dark, long night being the negation of the mundane world, which in its blindness makes of Their Presence an absence and so does not recognize Their True Nature as the *embodified* Divine Light in the Talismanic-Temple of the Human Pentagrammic Form. Later in the Bayān, the dark, long night denotes the period in between Manifestations and Resurrections wherein neither the Human Manifestation of the Primal Will is present nor any of those

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Manifestations of the Divine Volition. And know that Light is in all cases is equivalent to the noetic Paradise, whether in the world or the Hereafter.

And the Light be upon those who follow the illuminations of the Guidance unto the Truth; and praise be unto God, the Light of all the worlds!

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22nd of Azal NUR 19

6th of Aʿlā 177 CE

13 February 2025 CE

Notes

[1] See Denis MacEoin *The Messiah of Shiraz* (EJ Brill: Leiden, 2009): 185; and *Sources* (1992: 61-63). Text found in Abū'l-Qāsim Afnān *ʿahd-i-aʾlā*ʾ (Oneworld: Oxford, 2000): 100. Other than extremely minor details on the seventh and final rite, our **MS** text does not substantially diverge from the one given by Afnān. The trajectory of the rites in our **MS** version are also identical to the one provided in *ʿahd-i aʾlā*ʾ and contrary to the manner in which MacEoin has set them out. The enemy has also uploaded this same version online, here https://oceanoflights.org/file/Bab-PUB03-08_ar.docx (retrieved 12 February 2025).

[2] فَاللَّهُ صِرَاطُ الْمُنِيرِ

The Completion of the Bayān, gate 19, Unity Nineteen.

[3] https://research.rafed.net/%D8%A7%D9%84%D8%AF%D8%B9%D8%A7%D8%A1-%D9%88%D8%A7%D9%84%D8%B2%D9%8A%D8%A7%D8%B1%D8%A9/372-%D8%A7%D9%84%D8%AF%D8%B9%D8%A7%D8%A1/1532-%D8%AF%D8%B9%D8%A7%D8%A1-%D8%A7%D9%84%D8%A7%D9%81%D8%AA%D8%AA%D8%A7%D8%AD (retrieved 12 February 2025).

[4] We have reworded this *ḥadīth* from its current standard printed editions by adjusting it in the wording to its usual Shaykhī-Bābī articulation. We have also done this elsewhere.

[5] See, for example, https://archive.org/details/20230725_20230725_1818 and https://archive.org/details/sharh-jannat-al-asma-ali (retrieved 12 February 2025).

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[6] And here below will be found those quranic verses which the Primal Point recommends to be engraved into the final, fifth rung of the circular amulet in His Arabic commentary on the 1st **sūrah** of the Qurʾān. For a reliable transcription of the commentary itself, (from a private **MS**) see https://archive.org/details/8_20250206_202502 (retrieved 12 February 2025).

Note: *hamza*s are counted as separate letters and as *alif*s, and if a given verse lacks a single letter then an *alif* is placed as the final letter. If the number of letters exceeds nineteen then two letters are placed inside a single rung. If the final letter of a given word is the *hamza*ʾ then the *hamza* is written:

1: For the appearance of what God has bestowed upon you (**1:2**) (**18 letters here**; add an *alif* at the end).

ا ل ح م د ل ل ه ر ب ا ل ع ا ل م ي ن ا

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

2: Release from difficulty (**1:5**).

ا ي ا ك ن ع ب د و ا ي ا ك ن س ت ع ي ن

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

3: For Guidance (**1:6**).

ا ه د ن ا ا ل ص ر ا ط ا ل م س ت ق ي م

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

4: For Glory (**3:26**).

ت ع ز م ن ت ش ا ء و ت ذ ل م ن ت ش ا ء

تُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ

5: For approaching whosoever you wish (**20:111**).

ع ن ت ا ل و ج و ه ل ل ح ي ا ل ق ي و م

عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

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6: Deriving benefit from whosoever you love (**28:77**).

ا ح س ن ك م ا ا ح س ن ا ل ل ه ا ل ي ك

أَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

7: In time of trouble (**65:7**).

س ي ج ع ل ا ل ل ه ب ع د ع س ر ي س ر ا

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

8: For the destruction of the enemy (**14:17**).

و ي ا ت ي ه ا ل م و ت م ن ك ل م ك ا ن

وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ

9: For severe calamity (**2:214**).

م س ت ه م ا ل ب ا س ا ء و ا ل ض ر ا ء

مَّسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ

10: For disunity among the people of oppression and enmity (**18:78**).

ق ا ل ه ذ ا ف ر ا ق ب ي ن ي و ب ي ن ك

قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

11: For elevation of station (**20:114**).

ف ت ع ا ل ى ا ل ل ه ا ل م ل ك ا ل ح ق

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ

12: To request mercy (**4:23, 106, 129; 33:24**).

ا ن ا ل ل ه ك ا ن غ ف و ر ا ر ح ي م ا

إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

13: To request wisdom (**4:56**).

ا ن ا ل ل ه ك ا ن ع ز ي ز ا ح ك ي م ا

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

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14: For the removal of sadness (**21:103**).

ل ا ي ح ز ن ه م ا ل ف ز ع ا ل ا ك ب ر

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ

15: For the provision of sustenance (**3:170**) (**note**: the four letters of الله in the original verse have been omitted in order to make 19 letters, making this verse a paraphrase rather than a strict quotation).

ف رح ي ن ب م ا ا ت ا ه م م ن ف ض ل ه

فَرِحِينَ بِمَا آتَاهُمُ مِن فَضْلِهِ

16: For victory (**48:1**).

ان ا ف ت ح ن ا ل ك ف ت ح ا م ب ي ن ا

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

17: For victory over the enemy (**48:3**).

و ي ن ص ر ك ا ل ل ه ن ص ر ا ع زي ز ا

وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

18: For overcoming those who are hostile (**37:173**).

و ا ن ج ن د ن ا ل ه م ا ل غ ا ل ب و ن

وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ

19: To request knowledge and attainment to the essence of understanding (**2:151**).

ي ع ل م ك م ا ل ك ت ا ب و ا ل ح ك م ة

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

20: For the blessings of this world and the next (**93:5**) (**note**: dagger *alif* over *alif maqsura* counts as a letter, i.e. *alif*).

و ل س و ف ي ع ط ي ك ر ب ك ف ت ر ض ى ا

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

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[7] That is, 'wrathful' and 'transcendent' (majesty), and 'merciful' and 'immanent' (beauty).

[8] بَابُ الوُقُوفِ عَلَى مَعْرِفَةِ ذَاتِهِ مَقْفُولٌ

Futūḥāt al-makkīyyah (Bulāq) I:1.

[9] See entry *Tobacco* in ***EIr*** (Encyclopedia Iranica), online, https://iranicaonline.org/articles/tobacco (retrieved 12 February 2025).

[10] See entry *ḤAYDARI and NEʿMATI* in EIr, online, https://www.iranicaonline.org/articles/haydari-and-nemati (retrieved 12 February 2025).

[11] Because of the ambiguous way in which the Primal Point phrases it as *muʾmina* (feminine case) - qualifying *nafs* (a feminine noun in Arabic) - rather than *muʾmin* (masculine), it can be argued on this basis that this specific stipulation may have been meant to just apply to women rather than all believers. Since, as in other parts of the **Persian Bayān**, the Primal Point applies an idiosyncratic usage of pre-modern Persian by applying Arabic gender subject/object agreements in that language – which it does not intrinsically possess, since there are no pronominal or indicatives of gender in Persian – any reading of the passage would make it to be applicable in one or the other of its senses, or even both, at the same time. Another possible way to look at it - since the clarification where this specific passage occurs comes towards the end of the gate - is that tobacco usage was prohibited across the board for the sake of the protection of the women of the Bayān, whether from any usage by themselves or from the deleterious effects of second hand smoke and the generally malodorous nature of those other effects associated with it. In any case, its ambiguity in phrasing was one of those reasons which motivated us to abrogate this ordinance altogether in this second cycle of the Bayān, leaving the matter for mature individuals to decide for themselves with the additional caveat that they should also be thinking of others rather than only themselves. Since the caveat of our abrogation is predicated upon it not harming ones health - and as tobacco and water-pipe use does indeed harm the health and vitality of the human body - then it should be avoided altogether. The axiomatic issue here for us, as with other things, is whether tobacco/water-pipe helps or impedes the wayfarer. Besides the physical effects, as tobacco induces psychological addiction and dependency, this is yet another reason why the wayfarer should avoid it since 'addiction' is a veil with any material dependency becoming a trap on the Path.

However, what was not clarified previously in the Bayān is the status of such plants and organic compounds in themselves. Even though the language when prohibiting them is moralizing, obviously no plant or organic compound can be considered inherently evil in itself, nor can any moral judgement be passed on such things *in-themselves* at that level since, as with everything else, they are in themselves divine creations. The utility therein – or, rather, its *utilitarian transformation* from natural substance to commodified human resource - is the matter at issue: **i.** its negative effects on health when utilized by humans individually; **ii.** the social symbolism that such commodification may collectively project through it when appropriated for consumption and profit; and **iii.** its origin as opposed to its commercial appropriation. For example, if tobacco had remained in its originary shamanic native

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American context as a healing and sacramental plant, there is little reason to suppose it would require the kind of condemnation and prohibition the Bayān had earlier subjected it to, especially if it had never been appropriated in the first place by European colonialists and then diffused worldwide as a European commercial token. But European colonialism removed it from that original setting when introducing it elsewhere then de-sacralized it, industrializing and commercializing it for profit whilst completely subjugating the native peoples this plant had orginated with (nay, eradicating their whole way of life as a consequence), in the process removing any element of *spirit* from the plant. In turn, whether in Europe or Asia, this de-sacralization and de-spiritization of tobacco then became one of those means of attacking the bodily health and vitality of masses of populations by elite mercantile classes and their wealthy investors among royal courts, aristocracies, and the church (who themselves, in many cases, ended up becoming addicted to tobacco themselves).

In many ways, the deleterious effects that the colonial European appropriation and industrialization of tobacco has had throughout the globe since being taken out of its indigenous context can also be taken as its curse for so doing. Perhaps without saying so, the **Primal Point** was also mindful of this. We are especially mindful of it because the modern history of tobacco since the conquest of the Americas by Europeans is a history deeply embedded with violent colonialism, capitalism and white male supremacy: the penultimate 'satan' of the past 500+ years. In other words, the original prohibition of tobacco in the Bayān can be taken as being in many ways implicitly – and in a secondary sense - tied to the ordinances of the **11th gate of the Ninth Unity** against the buying and selling of the four elements as well as by analogy those of the **11th gate of the Fourth Unity**, the **16th gate of the Ninth Unity** and the **16th gate of the Eleventh Unity** against saddening anyone, unleashing wanton violence and cutting limbs from people, all things which the European colonialists regularly did to the native populations of the Americas when thieving a sacred indigenous sacrament and natural resource and then globally profitting from it.

So to return to its Iranian context: the consumption of tobacco by any true believer during the 19th century would be symbolically tantamount to the consumption of the misery of an entire culture elsewhere (i.e. that of the native Americans whose sacrament was monetized with themselves brutalized by European colonialists), which in turn, for its part, spawned systems of political, economic and social misery of immense magnitude in the region with tobacco's introduction among the population there. Such a dynamic is indeed satanic, whichever way one looks at it, but one which the founder of Bāhāʾsim had no clue (or would have even cared) about, making his own abrogation of this Bayānic ordinance appear to be predicated on thoroughly frivolous (and probably self-indulgent) bases whereas ours – besides those reasons already spelled out above - is one based on the axiom that enforced behavior by the fiat of an enforced ethics and morality always leads to its opposite (since the motivation of imposition is authoritarian, never mind instilling a discipline motivated by fear rather than one inspired by intelligent choice) whilst one deliberated by an educated choice on the part of any given believer has better chances of achieving its

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ethical/moral content and ends. As such we have offered latitude of decision in this cycle to the believer over the question and thereby removed it from its prohibited (*ḥarām*) status. But knowing what they do now, given what we have said above, provides the believer far deeper, pertinent reasons to abstain from the consumption of tobacco and/or the water pipe than merely aesthetic or olfactory reasons, let alone those around just one's own personal health. Refraining therefrom would also by implication connect them to other ordinances which we have revealed in **The Completion of the Bayān** wherein the actual morality/ethics behind its earlier prohibition can now be comprehended from a far more complex, veridical, and multi-faceted vantage point.

[12] In the **5th gate of the Fifteenth Unity**.

[13] Presumably, this being unrefined brown sugar (which is actually its purest form) rather than the common refined white variety which herbal science and naturopathy generally believes to be unhealthy for purposes of prolonged human consumption as it may trigger diabetes in those prone to it - or similar.

[14] The **path of Enumeration** (*bayān*), as we have repeatedly shown elsewhere, is the Path leading to its station (*maqām*) which is equivalent to Being (*wujūd*). In its Shaykhī denotation, this also indicates the path of the Imāms (ع). Bayān here is likewise synonymous with *fuʾād* (the blaze-flux).

[15] Note how Ibn ʿArabī glosses upon the matter at the beginning of the eleventh chapter (**Ṣāliḥ**) of the **Bezels of Wisdom** (*fuṣūṣ al-ḥikam*):

> اعْلَمْ وَفَّقَكَ اللَّهُ أَنَّ الْأَمْرَ مَبْنِيٌّ فِي نَفْسِهِ عَلَى الْفَرْدِيَّةِ، وَلَهَا التَّثْلِيثُ، فَهِيَ مِنَ الثَّلَاثَةِ فَصَاعِدًا، فَالثَّلَاثَةُ أَوَّلُ الْأَفْرَادِ، وَعَنْ هَذِهِ الْحَضْرَةِ الْإِلَهِيَّةِ وُجِدَ الْعَالَمُ

> Know, may God guide you, that the [Divine] Command is inherently built upon *oddness*, and to it belongs triplicity, beginning with [the number] three onwards. Three is the first among the odd [numbers], and from this Divine Presence [of oddness and triplicity] the world was existentiated (*my trans.*)

[16] *Coldness* meant in its traditional Galenic (or even Avicennan and Ayurvedic) denotation as in the four humors: **i. blood** (Greek: αἷμα, *haima*) (**hot and wet**) or *sanguine*; **ii. yellow bile** (Greek: ξανθὴ χολή, *xanthe chole*) (**hot and dry**) or *choleric*; **iii. black bile** (Greek: μέλαινα χολή, *melaina chole*) (**cold and dry**) or *melancholic*; **iv. phlegm** (Greek: φλέγμα, *phlegma*) (**cold and wet**) or *phlegmatic*.

[17] See Kerimali Akyildiz, Adnan Yilmaz, Ugur Avci, Merve Nur Toraman, Zihni Acar Yazici, (2024), "*White Tea Consumption Alleviates Anthropometric and Metabolic Parameters in Obese Patients*," *Medicina*, 60 (10) (2024): 1568; Söhle J., Knott A., Holtzmann U., Siegner R., Grönniger E., et al. "*White Tea extract induces lipolytic activity and inhibits adipogenesis in human subcutaneous (pre)-adipocytes*," *Nutrition & Metabolism*, (2009): 6:20.

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[18] See Moussaieff, A., & Mechoulam, R. "Boswellia serrata, an overall review of its anti-inflammatory activity," *International Journal of Anti-inflammatory Agents in Medicinal Chemistry*, 8(3), (2009): 278-284; Ammon, H. P. "*Boswellic acids in chronic inflammatory diseases*," *Planta Medica*, 72(12), (2006): 1100-1116.

[19] See Cortés-Rojas, D. F., de Souza, C. R. F., & Oliveira, W. P. "Cloves (Syzygium aromaticum): A precious spice," *Antioxidants*, 3(2), (2014): 381-396; Chaieb, K., Hajlaoui, H., Zmantar, T., Kahla-Nakbi, A. B., Rouabhia, M., Mahdouani, K., & Bakhrouf, A. "*The chemical composition and biological activity of clove essential oil, Eugenia caryophyllata (Syzigium aromaticum L. Myrtaceae): A short review*," *Phytotherapy Research*, 21(6), (2007): 501-506, online, https://onlinelibrary.wiley.com/doi/abs/10.1002/ptr.2124 (retrieved 5 February 2025).

[20] A bioactive biterpene, or metabolites. Examples include **Docetaxel** (diterpene that is a potent anti-tumoral agent), **Amyrin triterpenes** (found in **Burseraceae breu**) **Caryophyllene sesquiterpenes** (found in **copaiba oils**), **Ginkgolides** (found in **Ginkgo biloba** extract), **Bilobalide** (also found in **Ginkgo biloba** extract), **Asperterpene A** (a marine natural product that inhibits **BACE1**), **Asperterpenoid A** (another marine natural product that inhibits **MptpB**). The molecular formula of the **bioactive biterpene** is $C_{22}H_{32}O_3$.

[21] While studies continue, no verfiable evidence in the scientific literature has as yet been forthcoming proving – or, for that matter, *disapproving* - the presence of **N,N-Dimethyltryptamine** (DMT) in frankincense. Nevertheless our personal experience with the combination of these herbs has provided to us for years with something akin to a very mild Ayahuasca experience at its onset (but obviously without its other physical side effects, and particularly the nausea, that is induced by the **beta carbolines** from the **monoamine oxidase inhibitors** in Ayahuasca or its analogues), and especially when **2-3** cups are consumed in close succession.

[22] This is on the authority of the final verse of the **Sūrah of Fāṭima** (38) itself from the **Commentary on the Sūrah of Joseph**:

> ذَلِكَ مِمَّا قَدْ عَلَّمَنِي رَبِّي مِنْ لِسَانِ فَاطِمَةَ الزَّهْرَاءِ عَلَى الْحَقِّ بِالْحَقِّ فَإِنِّي قَدْ تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللهِ وَبِآيَاتِهِ وَهُمْ بِوَلَايَةِ فَاطِمَةَ الزَّهْرَاءِ فِي أُمِّ الْكِتَابِ قَدْ كَانُوا حَوْلَ النَّارِ كُفَّارًا
>
> That is among what my Lord has taught Me from the Tongue of Fāṭima, the Radiant, upon the Truth in Truth! For I have verily abandoned the creed of a people who do not believe in God and Its versical-signs, for regarding the Providential Guidance (*wilāya*) of Fāṭima, the Radiant, in the Mother of the Book they were [found] around the fire as disbelievers/infidels! (*my trans.*)

The implication of this is unequivocally clear in that the status of Fāṭima (ع) and Her Providential Guidance is not a mere ornament or artifice without further effect that is in any manner negotiable. It is the core of faith itself, and as such Her Name must be included and

mentioned in any legitimate call to prayer such that from the implied point of view of the Primal Point Himself to not mention Her Name is to nullify the act of ritual prayer itself since to dismiss or minimize Her Providential Guidance is to be accounted as among the disbelievers, the infidels, the coverers (*kuffār*) which is inclusive of the entirety of the patriarchal Muslim establishment of His time then as it remains today. And this itself is bolstered by an issue He underscores earlier in the **Commentary on the Sūrah of Joseph**, when He states in its **Sūrah of Joseph** (5),

وَإِنَّ اللهَ قَدْ أَرَادَ بِالشَّمْسِ فَاطِمَةَ وَبِالْقَمَرِ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبِالنُّجُومِ أَئِمَّةَ الْحَقِّ فِي أُمِّ الْكِتَابِ مَعْرُوفًا

> And verily God intends by the Sun, Fāṭima, and by the moon, Muḥammad – the blessings of God be upon Him and His Household – and by the stars, the Imāms of Truth, within the Mother of the Book well-known! (*my trans.*)

This particular gloss by the Primal Point is in relation to the symbolism of the Sun, the moon and the stars prostrating to Joseph which stands for a cipher of Himself. However, what is extremely significant is that He identifies the Sun - the celestial body upon which all others revolve around per the heliocentric model of the universe He subscribed to - specifically with Fāṭima (ع) Herself. The implications of this are obviously revolutionary and deep, and it is only now in this Manifestation wherein such implications have been fully codified by us as a matter of core, pivotal doctrine. We also remind that although the **Primal Point** had complained in the **Persian Bayān** about the imprecise manner some had copied this first major public work of His, He never considered it overridden or abrogated in any fashion either. Thus, other than those specific prescriptions on the level of ordinances that form a specific Bayānic identity, every other pronouncement in the **Peerless Names** (*qayyūm al-asmā'*) is to be considered relevant and in effect.

[23] Note that this formula (which was later abandoned for a different formula altogether regarding the station of the **Primal Point**) is composed of precisely eight (**8**) words of twenty-eight (**28**) letters: **8** being the number of sigils to the ogdoadic form of the **Greatest Name** and **28** being the numerical value of **Waḥīd**. Its numerical value of **884** is equivalent to (رَبُّ الهَيْبَةِ وَالانْتِقَامِ), '*Lord of awe and the vengeance*'!

[24] To quote MacEoin: *This work was given to Mullā Ṣādiq Khurāsānī by Bārfurūshī when the latter reached Shīrāz, and...Mullā Ṣādiq made use of an altered form of the adhān in the Masjid-i Shamshīrgarān in Shīrāz. A riot ensued, as a result of which Bārfurūshī, Khurāsānī, and a third Bābi named Mullā ʿAlī-Akbar Ardastānī were physically punished and expelled from the city...**Messiah**:* 184-5.

[25] See https://archive.org/details/devotional-practices-of-the-fatimiya-sufi-order_20210805 (retrieved 12 February 2025): 46.

[26] In reference to,

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يَا هِشَامُ إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ حُجَّةً ظَاهِرَةً وَحُجَّةً بَاطِنَةً فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ وَالْأَئِمَّةُ وَأَمَّا الْبَاطِنَةُ فَالْعُقُولُ

> *O Hishām, verily God has placed two Proofs* (*ḥujjatayn*) *over humans: an outer Proof and an inner Proof. As for the outer Proof, they are the messengers, the prophets and the Imāms; and as for the inner, they are the hiero-intelligences/nexal consciousnesses* (*al-ʿuqūl*)" (***my trans.***)

In *al-Kāfī* 'Book of the Hiero-Intelligence/Nexal Consciousness and acosmic ignorance' (كتاب العقل والجهل), *ḥadīth* **no.12**, attributed to Mūsā al-Kāẓim (ع).

فَلا تَسْجُدَنَّ إِلَّا عَلَى الْبِلُّورِ فِيهَا مِنْ ذَرَّاتِ طِينِ الْأَوَّلِ وَالْآخِرِ ذِكْرًا مِنَ اللَّهِ فِي الْكِتَابِ لَعَلَّكُمْ شَيْءٌ غَيْرُ مَحْبُوبٍ لَا تَشْهَدُونَ [27]

> Do not prostrate except upon the crystal wherein is contained particles from the clay of **the First** and **the Last**, a remembrance from God in the Book, so that perchance you may not witness something not beloved! (*my trans.*)

That stated, the Islamic Republic of Iran with its culture genocidal policies of the removal, desecration and the relocation of graves has made any current or future possibility of implementing this ordinance of the Bayān properly – and with its original intention - impossible: a matter that some online Bahāʾīs even quietly celebrated with glee during the '00s, both revealing their malice as well as their surreptitous cheerleading for the Islamic Republic's wrecking ball where the Bayānīs are concerned. The property of the Shrine of Shaykh Ṭabarsī itself was turned into a local public cemetery during the 1980s, among others interring countless local individuals from Qāʾimshahr (the name of the town that the Shrine of Shaykh Ṭabarsī now sits upon) who had died during the Iran-Iraq war of the 1980s (i.e. the so-called 'martyrs' of the Islamic Republic itself). Our inquiries regarding the structure of the shrine building itself revealed that it had been completely torn down and rebuilt three times (if not more) since the events of the 1840s, making the current structure in place completely worthless from any sacramental point of view, given that the sources claim that Mullā Ḥusayn was buried either within or near one of the walls of the original structure from the 1840s (which was torn down long ago).

As for the modest grave of Quddūs: it was once located on the property of an all-girls school in a suburb near the city of Bābul and was completely dug up, discarded and sealed by concrete during the late 1990s/early '00s, with news of its desecration and total destruction reaching the West only in 2004 CE. In other words, any spiritual or symbolic value to these sites was thoroughly upset by the turbaned enemies of the Bayān, making them of questionable value either today or in the future. This is the case because we believe it to be quite unseemly to collect dust from the graves of others not remotely connected to the true martyrs of Shaykh Ṭabarsī and then to pretend that they are. Such an act contradicts every

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impulse behind the words of the Primal Point Himself, with its overall morbidity being quite obvious. Nay, that Spirit behind the graves of **the First** and **the Last** left and archetypally reconstituted its terrestrial Reality elsewhere: with us and the **Valley NUR** where the life-principle pulsates out of every rock, tree, and particle. The Shrine of Shaykh Ṭabarsī – and especially after the Islamic Republic is one day soon, God willing, finally overthrown and replaced with a more responsible system in Iran - may continue to hold historical value to believers, even as a site of pilgrimage, never mind future tourism; but not, for the reasons specified, as a spiritual *locus* for the collection of its dust to be used for sacramental purposes. The Primal Point is with us that the Bayānīs should not fall into the same traps as the mainstream orthodox Twelver Shiʿites fell into, not knowing whether the clay they were actually prostrating upon was truly from where it claims to come from and where a literal industry was spawned in the manufacture and export of *turbahs*, which in turn profitted the most reactionary elements of the clergy who extracted the *khums* from it as they did from other related religiously-sanctioned industries, including many not completely above board such as temporary marriages (or, rather, religiously-sanctioned *prostitution* where the orthodox Twelver Shiʿite clergy have acted as its official pimps).

[28] حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ

Biḥār al-anwār, vol. 43: 281.

[29] See https://www.duas.org/mobile/ziyarat-jamia-kabira.html (retrieved 12 February 2025).

[30] See https://archive.org/details/sharhe-ziyarat/%D8%B4%D8%B1%D8%AD%20%D8%A7%D9%84%D8%B2%D9%8A%D8%A7%D8%B1%D8%A9%20%D8%A7%D9%84%D8%AC%D8%A7%D9%85%D8%B9%D8%A9%20%D8%A7%D9%84%D9%83%D8%A8%D9%8A%D8%B1%D8%A9%20%D8%AC%201%20%D8%A7%D9%84%D8%B4%D9%8A%D8%AE%20%D8%A3%D8%AD%D9%85%D8%AF%20%D8%A8%D9%86%20%D8%B2%D9%8A%D9%86%20%D8%A7%D9%84%D8%AF%D9%8A%D9%86%20%D8%A7%D9%84%D8%A5%D8%AD%D8%B3%D8%A7%D8%A6%D9%8A/ (retrieved 12 February 2025).

[31] That is,

سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

> *Glory be to God and praise be unto God and there is no god but God and God is the Most Great* (*subḥān'ullāh wa'l-ḥamdulillāh wa lā ilāha illā allāh wa allāhu akbar*)!

[32] اللهُ اللهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا وَإِنَّ ذَاتَ حُرُوفِ السَّبْعِ بَابُ اللهِ لَنْ أَدْعُو مَعَهُ بَابًا

> God, God, my Lord, and I do not associate anyone with my Lord; and, indeed, the **Essence of the Seven Letters** is the **Gate of God**! I do not call upon another gate along with Him! (*my trans.*)

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